1: Childs M-5 (1924-1940) 1949 FP 13 Mbundu FP 13

the household of the headman Sikīlilē, who had had four wives and one young Esele concubine. At the time of my last visit (1936), however, there were only two wives and the concubine, one wife having died, and another having gone to her people.

To complete the picture of the villagers, their numbers were as follows:

Village	Men	Women	Children		Total
			Male	Female	
In Sikīlilē's village . .	24	35	31	37	127
In Ciyanda . . .	5	8	2	4	19
In Kanjengo . . .	3	6	3	1	13
At the School . . .	10	11	10	6	37
Total . . .	42	60	46	48	
	Adults: 102		Children: 94[1]		196

In Sikīlilē's village there were domestic animals as follows: 9 head of cattle, 13 goats, 20 sheep, 100 pigs, and about 100 chickens. There was practically no professional specialization; there were almost no specialists living in the village: no blacksmith or carpenter, no mat-maker, but only one 'hunter of meat', and three 'hunters of (bee-) hives'. As to the women, all could make baskets, and there were several who had made pottery, but were not doing so at the time.

Pigs, chickens, and dogs roamed the village, functioning as a D.S.C. and a sewer system combined. Were it not for these scavengers the villages of the Ovimbundu would present an even more untidy spectacle than is the case. There is no other regular disposal of refuse, nor are there any latrines or privies.[2]

It will be seen that there is practically no division of labour as between households: each is practically a self-contained unit. The

[1] It was reported that in addition to the children then living, these same households had lost 57 by death (29 males and 28 females).

[2] At Ngendo the school village had two or three enclosed pit privies. The Umbundu euphemism for defecate, 'go to the bush' (*oku enda kusenge*), is revealing. Even more revealing is a proverb which advises one not to burn his bridges behind him, but literally it runs as follows:

Nda wa lisinga luti, Si endi konyima onjo,
Nda o ka sūtilā pi?

If you forswear yourself saying, I shall not go behind the house,
Then will you go (to) urinate where?

There is a more shocking version which, however, may not be really authentic.

3: Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

(Plate XLV, Fig. 2). The house of bows for holding sacred relics will be described in connection with religion (Plate XLVI, Fig. 1).

In former days there used to be a hard mud floor for dancing, centrally placed in the village.

In the center of the village is the communal house where all men, and boys over four years of age, gather to eat their food, which is sent by the women. This *onjango* is the place of assembly for discussion of village affairs. A house of this kind at Bailundu is circular in form with a diameter of seventeen feet (Plate XLVIII, Fig. 1). In the middle of the *onjango* are stones forming a fireplace. In another such house there were jawbones of oxen. These were suspended from the walls as tokens of the payment of fines. There is no communal house for females. In some villages there is a common kraal for cattle.

The king's compound usually contains:

(1) The king's house, which invariably has a separate sleeping room.

(2) A house and kitchen for each of his wives.

(3) A tomb for the burial of kings and their wives.

(4) The house of bows for staffs, bows, mats, and tobacco-pipes of dead chiefs.

(5) A house of meditation for the king (Plate LXXXIX, Fig. 1).

(6) Pens for pigs and chickens.

The guest houses (Plate XLVIII, Fig. 2) that I have seen were not in the king's compound. Granaries, which are conspicuous in every village, have been mentioned in connection with food supply (Plate XLIV, Fig. 1). Each house has its own granary. I have noticed garbage pits containing corn husks and refuse from sweet potatoes, but there is as a rule no organized scheme for disposing of refuse; dogs and pigs are the scavengers. There is no particular place for defecation; people use the bush.

Every man has a knowledge of house-building. Women do not actually build, but, along with the children, they pour water into the clay pit and carry clay to the men who are plastering the walls. Ngonga says, "People would be surprised to see a woman building a house. They would call her a he-woman." Men help one another in house-building by giving reciprocal service for which there is a gift of food and beer.

A deep rectangular clay pit is made as close to the house as possible, and the children thoroughly enjoy puddling the clay with their

372 The village chief takes this news to the people, saying, "Tomorrow
791 we must find a goat, a chicken, and a pig, so that we may kill them.
796 Then we must make a new fire." The chief pays for these animals.

Next day the medicine-man starts a fire by the twirling method, and as soon as the fire has been kindled he kills a fowl whose blood is allowed to drop on the fire and the wood near-by. The sacrificial goat and pig are treated in the same way. Sometimes a boy who is learning to be a medicine-man kills these animals. Meat from each of the animals so sacrificed is cooked on this newly made fire, care being taken that each kind of meat is kept in a separate pot. There is no special pottery for this cooking. When the meat is cooked it is tasted by a girl from twelve to fourteen years of age who hands a portion to the chief, who distributes the meat among the village elders (*olosekulu*). The meat from the chicken, which must be fat, is the first to be distributed. A cock or a hen may be chosen, but if the latter is selected it must be *utenda;* that is to say, it must not have arrived at the egg-laying age.

Finally there is a distribution of meat among the villagers who have been present throughout the ceremony. The chief speaks, saying, "We wish good fortune to the new fire." Each person has to take the responsibility for quenching his own fire before the new one is ceremonially made. After the feast each father of a "restricted" family takes away a portion of the newly kindled fire.

796 There is sometimes a ceremonial purification of the village water
364 supply. Water is carried in a block of wood from the nearest stream, and to this water a few drops of blood from the sacrificed animals are added. The idea involved throughout is the renewal of health by the furnishing of new, unadulterated supplies of fire and water.

796 At the inaugural ceremony of a new king a similar proceeding
643 is followed. A chicken is killed for the purpose of supplying blood to sprinkle the new fire and on this occasion there is a ceremonial hunt. The king may or may not join the males of the hunting party; sometimes he sends a substitute.

A girl follows the king or his substitute carrying a basket (*ongalo*) in which round fruits from the tree *olosangu* are contained. Each of the fruits is wrapped round with the skin of the large lizard (*etatu*). The object of the hunt is to kill a male antelope, the duiker (*ombambi*), and a hare (*ondimba*) which may be male or female. The hare is not called *ondimba* on this occasion, but receives the name for elephant (*onjamba*).